TESTIMONY

TO THE

true Saviour,

OR,

[illegible] Christ of Nazareth, as having

[illegible] in the Body of his Flesh, [illegible] by his Spirit, [illegible] according to the Holy Scriptures.

BEING

[illegible] discovery of two [illegible] many are intangled, in these [illegible] times.

By [illegible]

[illegible] all the house of Israel [illegible] God hath made [illegible] whom ye have [illegible] and [illegible]

[illegible] he hath broken [illegible] in his flesh [illegible] so making [illegible] God in one body [illegible] in himself.

[illegible] And you that were sometimes alienated, and enemies in [illegible] by wicked works, yet now hath he reconciled in the body [illegible] through death to present you holy, and unblameable in his [illegible]

[illegible] ye not your selves, how that Jesus Christ is in [illegible]

[illegible] That I may know him, and the power of his Resurrection, [illegible] of his sufferings, being made conformable unto his [illegible]

BIBLIOTHECA BODLEIANA

A TESTIMONY TO THE true Saviour,

OR,

Jesus Christ of Nazareth, as having *already* purchased Redemption *for us* in the Body of his Flesh; and as revealing it *within us* by his Holy Spirit, owned and asserted according to the Holy Scriptures.

BEING,

A short discovery of two dangerous snares many are intangled with, in these last and perillous times.

By *R. G.*

---

2. Acts 26. *Let the house of Israel know assuredly that God hath made* that same Jesus, *whom you Crucified both* Lord and Christ.
2. Eph. 14, 15, 16. *Who having abolished* in his flesh *the enmity— So making peace,—breaking down the partition wall—that he might reconcile both unto God* in one body *by the Cross, having slain the enmity in himself.*
2. Col. 21, 22. *You that were Aliens, yet now hath he reconciled in the* body of his flesh *through death.*
2 Cor. 3. 15. *Jesus Christ is in you, except you be reprobate.—*
3. Phil. 10. *That I may know him, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his death.*

London, Printed for *Robert Boulter* at the *Turks Head* in *Bishopsgate-street*, 1669.

TESTIMONY

TO THE

TRUE SAVIOUR,

OR,

Plain Christ of Nazareth, as having

his Deity, and as revealing it himself by his
Holy Spirit, owned and attested according to
the Holy Scriptures.

BEING,

A short discovery of two dangerous Errors many are
ensnared with, in these last and perilous times.

By R. G.

A Testimony to the true Saviour, &c.

HAving in me a true sense of the Soul-ensnaring dangers that attends some principles published among us concerning *Jesus Christ*, the end of his coming in the flesh, and the manner of Salvation and Redemption in and through him; which are matters of no less concernment to us to be rightly informed in, then the being fundamentally rooted and established in the *true faith once delivered to the Saints*: I am therefore made willing in compassion and tenderness towards such as are or may be intangled with these snares of Satan, shortly hinted at in this following discourse, to communicate what I have received concerning them.

There are two fundamental truths asserted in the Holy Scriptures, necessary to be mentioned as previous to this discourse; one is, the mysterie of God manifest in the flesh of Christ, or, *the word made flesh*: the purpose of grace that was in God towards mankind before the world began, shadowed by the types under the Law, and foretold by the Prophets, was in the fulness of time manifested by the appearing of our Lord and Saviour *Jesus Christ* in flesh; called by the Apostle *Paul*, *a great mysterie*, *God manifest in flesh*; who not as God only, or as man only, but as *God-man in union*, came, not as an example onely to be followed, or as a figure pointing at another thing, to wit Light and Spirit within, whereof he was a type, as some suppose; but as the very substance of, and the end unto all types and figures, and so a mysterie to be believed in, and as him onely in whom all things pertaining to mans Redemption and Reconciliation with God were to be transacted;

acted; as being the onely Mediator, the alone Saviour, the Peace-maker, the healer of the breach, and breaker down of the partition wall between God and Man, that he might reconcile both in one body by the Croſs, having ſlain the enmity in himſelf: To which end he became our High-Prieſt in the fleſh, therein to offer up himſelf, the one perfect Sacrifice, ſufficient attonement, the compleat Peace-offering, *once* for ever, not often and in every generation, and in many bodies, but *in one body*, by *one* offering, not in our perſons or within us, but in his Crucified body without us, and before any good wrought in us; whereby he hath already ſubdued all things, finiſhed tranſgreſſion, made an end of ſin, aboliſhed condemnation and death; and ſo hath for ever as our head, in himſelf compleated the work of our Redemption and Reconciliation with God for us; God thereby commending his love towards us, that *while we were yet ſinners*, Chriſt died for us, *when we were enemies* we were reconciled to God by the death of his Son.

The other truth is the myſterie of Chriſt by his Spirit dwelling in his Saints, called in the Holy Scripture, *Chriſt within you*; whereby God works *in us* through faith in Chriſt the fruit and effect of the work already wrought by Chriſt in his Crucified body *for us* without us.

The firſt myſterie of God manifeſt in the fleſh of Chriſt was a Miniſtration of great neceſſity as to us; that thereby ſin being aboliſhed and Reconciliation made, way might be opened for the Miniſtration of this other myſterie, Chriſt within us, whereby through faith we have evidence in our ſelves that we are made partakers of the Redemption and Reconciliation in him already purchaſed for us.

Now there are two ſnares mentioned in this diſcourſe, and they are ſummed up in this, to wit, the dividing theſe two great Goſpel myſteries, and ſetting the one in oppoſite terms againſt the other; contrary to the tendency of the Holy Scriptures, where they are declared of, both joyntly together as Goſpel truths, neceſſary to us, yet in their order; God having already wrought all things for us in the body of Chriſt, as being our righteouſneſs, this is the truth that is firſt; God working all things in us by Chriſt, as the fruit and manifeſtation of our righteouſneſs, this

is

is the ſecond and following truth: the firſt divided from the laſt, is a turning the grace of God to wantonneſs; the laſt divided from the firſt is a denying the Lord that bought us; both theſe truths as joyntly together have a great glory, the firſt as in Chriſt our head, the ſecond as in the Saints his members.

But there are ſome upon the one hand ſo zealous for Chriſt and what he did for us in his Crucified body without us, that they neglect in themſelves, and oppoſe in others the myſterie of Chriſt within, as a matter of no concernment at all to them; Chriſt having in his body done all things for them already, they mind not the operations of his ſpirit working all their works in them: Some on the other hand pretend ſo much zeal for this myſterie Chriſt within, the operations and actings of the Spirit of God in themſelves, that they deny the myſterie of God in the fleſh of Chriſt, as a matter of any neceſſity to them as to Redemption, Reconciliation and Juſtification, reckoning to accompliſh this in their own bodies, each for himſelf, through obedience to the Law or Light in his Conſcience, which Light they call Chriſt, Redeemer and only Saviour; without reſpect to the true Chriſt and our only Saviour, *Jeſus Chriſt of Nazareth*, and Redemption already wrought and accompliſhed for us in his Crucified body.

Now a little to unfold theſe ſnares, and to bear my teſtimony to the true Chriſt, and to Redemption and Righteouſneſs as already purchaſed by him in his Crucified body for us; yet ſo that we are alſo neceſſarily to witneſs Chriſt ſpiritually by faith within us; whereby what is ſo done for us already in his Crucified body may be made effectual within us; This (I ſay) is briefly what is intended in this following diſcourſe: wherein I would have none ſo to eſteem of me, as if I intended thereby to add to the contentions already among us, or to caſt a reproach on any perſons, or to lay down a ground to perſecute, either in words or writings of bitterneſs, or actions of cruelty; theſe things are not in my heart againſt any perſon even though erroneous: But in plainneſs of ſpeech and ſimplicity of heart this is given forth as an eſſay to make up thoſe wide breaches that are already among us, through the myſterious working of the enemy, who hath done this thing in raiſing inſtruments to ſet theſe two great Goſpel myſteries in oppoſite terms againſt each other, in the minds and underſtandings

ings of people; as if to believe the mysterie of God in the flesh of Christ, and Redemption in him already accomplished for us, were to deny the mysterie of Christ by his Spirit working within us; or as if to witness the mysterie of Christ within us, whereby we have evidence in our selves that we are redeemed, were to deny the mysterie of God in the flesh of Christ, and Redemption already in being in him for us.

Now if any Spirit in man shall return upon me revilings, reproaches, harsh, uncharitable and censorious judgings, condemning me for this my labour of love, they in so doing but make themselves manifest, thereby judging and condemning the Apostles of Christ who were the first publishers of this Doctrine; yea, making God himself a lyar in not believing, but denying the record that he hath given through them of his Son Jesus Christ, and Redemption through his blood: Therefore let such know, that I delight not to contend in words, desiring though reviled, not to revile again; and however that I rest satisfied in my self, having peace in this my Testimony to the everlasting Gospel as it is in Jesus, whether by man it be accepted or rejected.

First, there is a spirit of error, and its work is to deceive, and its end is to destroy such in whom it ruleth, and its deceit is seen under this fair covering; a pretending to the imputed righteousness of Christ, pleading a faith in his death and sufferings, interest in the satisfaction and attonement made to God through his blood; But under all this retaining, and indeed entertaing the Serpents nature in their Souls; preserving alive in themselves unmortified corruptions bearing dominion over them: O! Be not so easily deceived, God will not be thus mocked, he sees not as man sees, for he tryeth the Heart and the Reins; know you of a truth, such as you sow, such you shall reap; to whom you yield your selves servants to obey, his servants you are to whom you obey, whether of sin unto Death, or of obedience unto Righteousness; and on the day of the Lord every Kingdome shall have its own, on the day of that wonderful severation when the Lord shall judge the world by the man Christ Jesus, every thing shall be severed to be for ever included in that state whether of light or darkness into which it was sown; according to that righteous proceeding of the Son of man, mentioned, 25. *Mat.* he shall say to the

the Sheep on his right hand, *come ye bleſſed of my Father, inherit the Kingdom*; but to the Goats on his left hand, *depart from me ye curſed*: And on that day your ſuppoſed coverings though of the imputed righteouſneſs of Chriſt, your high pretences though to his death and ſufferings, your crying Lord, Lord, will not ſhelter you from the wrath of the Father, you being wholly, altogether of the nature of thoſe Goats on Chriſts left hand, though pretending to the Sheeps cloathing. O! bear with me a little to plead with you, in tender compaſſion to your immortal ſouls, that you might be perſwaded, yea, intreated to enquire a little into this matter; not ſatisfying your ſelves to ſay that you believe there is a Redemption already purchaſed for you in Chriſt, until through a living faith in your ſelves, you have a real evidence of your being particularly redeemed, by experimentally witneſſing the living power of the truth in your inward parts, which in words you outwardly profeſs. Conſider the words of our Lord to *Nicodemus*, except a man be born again, he *cannot* inherit the Kingdom of God; there lyeth an impoſſibility in this thing; he placeth not Goats, remaining ſuch in their ſtate in the ſame place or ſtate with Sheep; there is a great gulf between theſe two; ſo that they which would paſs from the one to the other, cannot: for as they are of two contrary natures, ſo there is a right hand and a left hand, two oppoſite States or Kingdomes prepared for them: therefore without being changed, without being in your minds renewed, tranſlated out of darkneſs into light, without dying to the old nature of ſin, and riſing in the new nature of Righteouſneſs, and ſo Chriſt formed within you, you *cannot* inherit this Kingdom: Becauſe without this real change, wrought in ſome meaſure within you through the opperation of the Spirit of God within, there is only a daubing of the old Sepulchre, while rotten-neſs is ſtill within; a talking of being juſtified through a Redemption already purchaſed in Chriſt, without witneſſing the life, power and vertue of the thing it ſelf within.

Remember it is Chriſts commandement to all ſuch as intend to be ſaved through faith in him, *ſtrive to enter in at the ſtrait gate, for many ſhall ſeek to enter, and ſhall not be able*; they may pretend to the Redemption already purchaſed by Chriſt, and his imputed Righteouſneſs, and the ſatisfaction of the wrath of the Father through the

the travel of his soul, and yet may fall short of entring in at this gate that leads to life; hence it is said, *and many of his Disciples went back and walked no more with him*; because to enter in at this strait gate, to pass through the regeneration, and so to be really born again; to eat the flesh, and drink the blood of the Son of man, this is a hard saying, who can bear it? how can a man enter into his Mothers Womb again the second time, saith the *reason of Nicodemus*? how can this man give us his flesh to eat, saith the *carnal Jew*? But this is our Lords answer to such arguings, *the words that I speak unto you, they are spirit, and they are life.*

The necessity of witnessing this work of God, this exercise of grace in and upon the soul, I press upon every one who would wish to be found in the fear of the Lord, working out his own Salvation, thereby to have evidence in himself that he is made partaker of the Redemption and Salvation already purchased by Christ; yet not so to be understood as to discourage the weak hands, to weaken the feeble knees of such who are really entered this narrow passage, in whom this work of Regeneration is truly begun, but not brought to that measure or degree of growth hinted at in this discourse: Be not you discouraged; remember the tender compassions of our Lord, of whom it is said, *a bruised Reed he will not break, a smoaking flax shall he not quench; till he bring forth judgment to victory*: But because there are not wanting a generation ready to make to themselves the way of Salvation wider than it is in the Holy Scriptures witnessed to be, and easier then it is felt and known to be by them who are through grace made partakers of this great Salvation and Redemption already wrought for them in Christ; these have a form of words, a profession of the Gospel, to whom it is enough to say, they know Christ dyed for sin; but the mysterie of faith they have not, whereby they are dead in Christ, and whereby he liveth in them; they behold Christ without them finishing Law, Sin and Death, and fulfilling all things for them in himself; But receive not Christ by faith within them, to witness in themselves that they have benefit by him; these while they seem to honour Christ as without them, he is in his spirit and grace by their lusts Crucified within them: Therefore with such I thus plead, that if it be possible they may be made thus to commune with their own Souls, whose Servant am I? whose work am I doing?

doing? what Nature, what Kingdom, what Birth ruleth in me? what spirit am I led by? for as is the spirit that acteth or driveth the Soul, so is the sound it giveth forth according to the properties of that Kingdom, State or Birth that ruleth in it; that which is born of the flesh is flesh, that which is born of the Spirit is Spirit; it is not opinions, definitions, or comprehensions, about Christ, his sufferings, Death and Resurrection known only Historically, whereby thou canst certainly conclude thy self justified reconciled, and at peace with God in thy own particular: It is true, Christ hath really dyed, by his death upon the Cross to reconcile us to God; he hath really shed his blood without the gates of Jerusalem, through it to make peace with God for us, that we might receive redemption, even forgiveness of sins through faith in his blood; he was delivered for our offences, he was raised again for our justification; But I say thou may'st believe this as recorded in the Holy Scriptures, and yet fall short of partaking of the benefit thereof in thy own particular; Because although Christ hath made a sufficient attonement by what he did and suffered in the flesh, and hath thereby already purchased Redemption and Reconciliation for us; yet thou not accepting his offer of peace, stands afar off, in thy self not reconciled to God, who is held forth in Christ reconciled to thee.

Therefore I do exhort thee to try what spirit in thy mind thou art subjected to; for as many as are led by the spirit of God, are the Sons of God, and if any man have not the spirit of Christ, he is none of his: So that it will not be enough to say, thou believest that Jesus Christ died for Sinners, and that his Righteousness is imputed to thee as altogether from without thee; O! remember, the work of Regeneration is to be wrought within thee: Christs death and sufferings, his Resurrection and Righteousness will not avail thee, thou remaining in thy self wholly unchanged, unsanctified by and through the operation of the spirit of Christ within thee, whereby they may become of use to thee: Because thou art still the same thou was; thou was sometime darkness and art so still; in time past thou didst walk according to the course of this world, and thou dost so still: thou was dead in Sins and Trespasses, and remains so still; thou was a Child of wrath as well as others, and thou art altogether so still: and thus thou continues to be of

another root, seed, nature and state in the inward man, then they are of, who through the death and sufferings of Christ and his Righteousness imputed to them, and through faith in his precious blood, becomes of his own nature, and so are made partakers of the Salvation and Redemption already by him purchased for them.

Secondly, there is another snare carrying also death in the bosom of it, though covered with the smooth words of power, spirit and light within; and it is that spirit that publisheth, that the light that enlighteneth every man that comes into the world, is the true Christ, our only Saviour, Mediator and Redeemer, and that there is not another; and that man is to heed, and to be joyned to this light, as that, which (as it condemns him, so) is able of it self to save and redeem him, as he becomes obedient thereunto, without respect to a Redemption already in being in another, to wit Christ Jesus, for him; which Doctrine is of no less consequence then first to establish again the covenant of works, which speaking thus, *Do this and live thereby*; be obedient to the Law or light in thy conscience shewing thee good and evil, and thou shalt be saved; so much Obedience, so much Redemption, and no more; making void the Righteousness which is of faith in Christ, which speaketh on this wise, *Believe and thou shalt be saved*; as it is written, *Abraham* believed God, and it was counted to him for Righteousness: indeed our obedience is the necessary effect of our faith; a plain demonstration of a living faith; as the Apostle *James* saith, I will shew thee my faith by my works; for faith without works is dead; and hence he saith, was not our father *Abraham* justified by works; faith wrought with his works, and by works is faith made perfect: Because we are freely justified through grace, because we are redeemed through the Redemption that is in Christ Jesus, therefore we are also necessarily called unto good works, according to the Doctrine of the Gospel; But we are not therefore redeemed, justified or accepted in the sight of God, because we are obedient to the Law or light in our Consciences, as this Doctrine teacheth: consider the words of the Apostle *Paul*, by the works of the Law, (that is by our obedience to the Law either written in Tables of Stone, or to the Law or Light in our Consciences) no man is justified in the sight of God; for had there been such a Law given (that is, either in Tables of Stone, or in our Consciences) which could have

have given life; (understand through our obedience thereunto) verily, Righteousness should have been by the Law, faith made void, and the promise made of none effect, the reward not reckon of Grace, but of Debt; therefore we conclude that *a man is justified by faith without the deeds of the Law; and to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for Righteousness.* And hence this same Apostle, 10. *Rom.* concludes men ignorant of, and not submitting unto the Righteousness of God, who go about to establish their own Righteousness by the works of the Law: for (saith he) Christ is the end of the Law for Righteousness to every one that believes; therefore to seek after Righteousness by obedience to the Law or Light in our Consciences shewing good and evil, is to joyn hands with those of old, who sought after Righteousness by obedience to the Law of *Moses* written in Tables of Stone. For both these Laws for matter and substance, are one and the same; both given for transgression, not for Righteousness; neither of them able to reveal or give life; from both Christ came to justifie and deliver: Therefore all such either Jews or Gentiles, who seek after Righteousness through their obedience to either of these Laws, they shall not attain it, because they seek it not by faith; but by the works of the Law; and so stumble at the stumbling stone, to wit Jesus Christ, and Righteousness and Redemption already purchased for us through the Sacrifice of his Crucified body; But faith in this Crucified Christ, the end of both these Laws shall preserve believers righteous and blameless, and without spot before him, when a Righteousness through obedience to either of these Laws shall be too short a covering in the day of his Righteous judgment.

But because there is a spirit in some that declares, that we are redeemed, justified, saved, made righteous and accepted with God, if not through our obedience, or our works as ours, yet by the works of the spirit of God wrought within us; and so by our perfect obedience to the light in our Consciences shewing good and evil, as being his obedience in us, who works all our works in us and for us: I shall therefore endeavour a little further to clear this Doctrine of mans Redemption, Justification and Reconciliation through Christ, according to the testimony of the Holy Scriptures, and let the Spiritual wise judge;

Consider the words of the Apostle *Paul*, 2 *Cor.* 5. 18. *And all things are of God who hath reconciled us unto himself by Jesus Christ, and hath given unto us the Ministry of Reconciliation, to wit, that God was in Christ reconciling the world to himself, not imputing their Trespasses to them; and hath committed unto us the word of Reconciliation: Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye Reconciled to God; for he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him:*

Mans Redemption, Justification and Reconciliation with God, is to be considered, either in respect to God reconciled to man, or in respect to man invited, intreated to be reconciled to God: God is fully attoned, perfectly reconciled to man, through the blood of Jesus Christ; God *was* in Christ, reconciling the world to himself, and he *hath* made him sin for us, that we might be made the Righteousness of God in him; it is a thing already done on Gods part, he saith not God is yet to be reconciled, but he is already fully reconciled; and that in Christ, who knew no sin, yet was made sin for us; he mentions not any consideration, qualification or work wrought or to be wrought in any man by any light or spirit whatsoever; but singly and solely upon the account of the active and passive obedience of the man *Jesus Christ of Nazareth*, done in his Crucified body without us; who laid down his life for us while we were yet sinners, the just for the unjust, who was made sin for us, that we might be made the Righteousness of God in him; who thus having finished the work of mans Redemption and Reconciliation, as to the requirings of the justice of the Father, who seeing the travel of his soul was satisfied, rested well pleased thereupon, that he might make it effectual within every man that should come to God through him, he committed to his Apostles, his chosen witnesses the word of this Reconciliation, giving them commission as his Ambassadors in his stead to beseech men to be reconciled to God, who was already reconciled to them; and hence it is said in respect to mans accepting of this offer of grace, *work out your own Salvation*, having reference to mans receiving this message of reconciliation through faith in Christ, whereby we come to witness in our selves that Redemption and Salvation already wrought by Christ for us, by working it out as to

evidence

evidence and manifeſtation, that we may know that we are ſaved, juſtified and redeemed through him: and hence faith is called *the evidence* (and but the evidence) *of things not ſeen*: This wonderful myſterie hid in God from everlaſting by way of purpoſe, yet in the fulneſs of time being manifeſted in the Crucified body of Chriſt, as by him perfected and wrought at once, is ſeen and diſcerned by faith in him. Thus Redemption, Juſtification and Reconciliation finiſhed and compleated in Chriſt for us, is afterward in meaſure revealed in us; a work perfected *at once* by him, through his perfect obedience in his Crucified body for us, and ſo being finiſhed, is not to be done over again in peeces in us; no, not by his obedience in our bodies: And this agrees with the Propheſie of *Iſaiah* concerning Chriſt, 53. 6. *the Lord hath layd on him the iniquity of us all*: Mark, he ſaith not, the Lord *will* lay, or *doth* lay, but *hath* in time paſt (ſo already) lay'd on him the iniquity of us all: So that the work of mans Redemption (which theſe expreſſions plainly imports, to wit, the iniquity of us all was lay'd upon him, he bore our ſins in his body on the tree, by whoſe ſtripes ye were healed, he that knew no ſin, was made ſin for us, that we might be made the righteouſneſs of God in him, I ſay this work) is not now or hereafter, or often to be done, but *at once* already done, according to the words of the Apoſtle to the *Hebrews*, a body thou haſt prepared me, lo I come to do thy will, by which will we are ſanctified through the offering of the body of Jeſus Chriſt, *once for all*: And although in the dayes of *Iſaiah*, Chriſt was not then come in our fleſh, yet the Prophet ſpeaks of it, as a thing already done, it being ſo in the purpoſe of God, as in the 4. *Acts* ſpeaking of the ſufferings of Chriſt it is ſaid, they have done what thy hand, and thy councels have determined before to be done; and hence is Chriſt called the Lamb ſlain from the foundation of the world, though manifeſt in the fulneſs of time, when God ſent forth his Son made of a Woman, made under the Law, that he might redeem them that were under the Law, 4. *Gal.* 4. that ſo he being from eternity in the purpoſe of God, and alſo in the fulneſs time, the one Sacrifice once offered for ſin, he hid bear our ſins in his body on the Tree, and is the propitiation for the ſins of the whole world, paſt, preſent, and to come, they being all made to meet on him, that he might bear the full weight of

them.

them all; and so offer a compleat Sacrifice, purchase a full Redemption, and thereby save throughout, by that one offering for ever perfecting them that are sanctified; which could not be, if there remains any thing yet to be done as to attoning with God, any sins over again to be sacrificed for, any remembrance of sin again in every generation, as was in the time of those typical Sacrifices under the Law: And then Christ also must come again in our flesh, to bear in his body over again that remaining iniquity not lay'd upon him then, and so shed his blood over again to expiate therefore, because without blood, there is no remission; or else we must necessarily conclude contrary to this full, plain testimony of the holy Scriptures, that Christ came not at all in our flesh, so as to be once offered as a Sacrifice, to bear our sins in his body on the tree, that by his blood he might obtain eternal Redemption for us, through the offering up of his Crucified body once for all; but that God hath given a light to enlighten every man that comes into the world, which is Jesus Christ his Son, whom in the fulness of time he sent forth, that men by obedience to this light might receive the knowledge of that God, whom to know is eternal life: to the vertue of which light Christ in his person so many hundred years since testified, and has communicated to all, such a proportion as may enable them to follow his example; as some darkly imagine.

I have a little insisted upon this, that if it be possible the manner and method of this great work of our Redemption, as already wrought in Christ for us, and to be witnessed by faith within us, might be cleared from their mistake who pretend to Justification, Reconciliation, and Redemption through the works wrought and to be wrought by the spirit of God in themselves, without respect to what Christ did for them in his body without them; which necessarily renders Christs Sacrifice of himself, a weak unsufficient Sacrifice, not able to accomplish the end for which he so became a Sacrifice, to wit to abolish Sin, Law and Death in his Crucified body for us; and therefore (with those legal Sacrifices of old) to be abolished, to give place to that of which it was the figure or pattern, to wit, the light enlightning every man that comes into the world; and so leaving every man to offer Sacrifices for himself, if not in the Temple of *Jerusalem*, yet in the Temples of their Bo-

dies;

dies; if not of the outward offerings of *Moses* Law, yet of the works wrought within them in obedience to the law or light in their Consciences, as a Sacrifice of perfect obedience, not simply as an evidence by faith within themselves, that they are partakers of the Redemption already purchased in Christ for them, but as a cause to attone and make peace with God the best they can by it; thereby making him who is indeed the *good Samaritan*, to be no better than the Priest and Levite, who looked upon the wounded man, and so passed by: as if our compassionate and tender hearted Lord, who came down in our flesh, and saw us in our blood, wounded and helpless (able indeed to have redeemed us, even while in our blood, yet) only looked upon us, leaving us an example, wherein if in perfect obedience we followed him, we should live, and so departed; leaving us undone as he found us, to cure, redeem, and reconcile our selves to God, by obedience to the light placed in our Consciences convincing us of sin: But blessed be that Gospel that speaketh better things; he bathed our wounds and healed them; Set us upon his own beast, by bearing us in his body, and carried us to the Inn, into his Mansion in his fathers house: he bore our griefs, he was wounded for our transgressions the chastisements of our peace was upon him, by his stripes we were healed; he saw us in our blood, and it was a time of love, and he said unto us, live; he became sin for us who knew no sin, that we might be made the righteousness of God in him; he was made of a Woman, made under the Law, to redeem them that were under the Law; he died for us while we were yet enemies, before either man knew, or desired, or sought after Redemption: he looked and there was none to help; the Law in the Conscience, or as ministred by *Moses* could not give life, men could not obey, neither Angels nor men could find out an intercessour; at this time came forth our Lord Jesus in the glory of his God-head, but in the weakness of our flesh, God-man in union, that he might bear all things that were against us, and spoil and triumph over all things for us: And therefore whatever spirit shall declare Christ now come or coming within us to reconcile, to attone, to redeem us, not having already in himself without us offered a sufficient attonement, and thereby compleatly wrought Redemption and Reconciliation with God for us, to be received, manifested,

manifested, and witnessed by faith within us, is no other, then a denyer of Jesus Christ, our Saviour and Redeemer, notwithstanding of its high pretences, to light, and power, and spirit within.

But if any spirit in man will yet contend against this Doctrine of Reconciliation, through the propitiation of grace in the blood of Jesus Christ, and question how can this be? how can there be Redemption witnessed, where Conscience chargeth of sin? Is it not against reason to believe Redemption in another for us, while sin is within? To this spirit I say, who art thou that thus argues with God? hath he by the testimony of his Apostles, his chosen witnesses to publish this Gospel, thus revealed the manner and method of mans being redeemed, and wilt thou charge him with folly, and account Gods method in this matter ridiculous, or by denying the testimony of it, give God the lye to his face? who shall lay any thing to the charge of Gods elect? it is Christ that died: and indeed it is a mysterie of the Gospel that mans reason cannot comprehend, the believer to be pure and beautiful as in Christ his head, while weak in many things as in himself; in his body he hath a Law of sin; but in the Lord he hath put it off; as he walks by sight he is in the earth, in labours, in groanings, warfare and imperfections, but as he walks by faith he is in Christ walking in rest; in victory, and perfection: these are Paradoxes reason cannot fathom; But consider further, the Father lay'd our sins upon Christ, thereby to recommend his great love to us while we were yet enemies, and it was reasonable with God so to do; the Son of God dyed for us while we were yet sinners, and buried our sins in his grave, and it was reasonable with Christ so to do; the Spirit of God doth witness that all things are finished, sin, death and the flesh, in the body of Christ, to him that worketh not, but believeth on him that justifieth the ungodly, and this testimony is also reasonable; but if this spirit will further contend and say, but cannot the spirit and light within reconcile to God, is it not sufficient in power to redeem from sin, by its works within? I answer, canst thou bear in thy body the justice of the Law, the punishment of Sin, the shedding of thy blood? canst thou raise up thy self again, and through thy obedience canst thou come forth out of all thy sins before the great God in a perfect, spotless righteousness, that he shall see no sin in thee?

thee? If thou ſayeſt the light or ſpirit can do this in thee; I ſay, that I know the power of God is unlimitable, but the myſterie of his will he hath declared in Chriſt, and witneſſed it in the Holy Scriptures, that by the blood of the man Chriſt Jeſus alone, God did chooſe to go forth in his power to the aboliſhing of ſin and death, and manifeſting Redemption for us; and who art thou who would point out unto the wiſdome of God another method more agreeable to thy right reaſon? But know thou O man, that that Doctrine how myſterious ſo ever in ſhew that teacheth Redemption to be by the works or operation of the Spirit within us, and not by that alone operation of God in the man Chriſt Jeſus, is, it may be agreeable to mans reaſon, but a fearful contradiction to that bleſſed myſterie of grace that appeared in Chriſt Jeſus.

But *Secondly*, this Doctrine aſſerts another Chriſt, another Saviour, then him Jeſus Chriſt of *Nazareth*, who was conceived of the Holy Ghoſt, and born of the Virgin *Mary*, in whom dwelt the God-head bodily, who is our only Saviour and Mediator, and the true Chriſt, according to the teſtimony of the Holy Scripture; declaring the light and power that was in the man Chriſt conſidered as diſtinct and apart from his man-hood, and the light that enlightneth every man that comes into the world (which is alſo by ſome called Jeſus Chriſt) to be mans only Saviour, Mediator, and the true Chriſt, and that there is not another; contrary to the whole tenour and tendency of the Scriptures: which that it may be made appear, conſider firſt, that this light which enlightneth every man that cometh into the world, ſhewing him good and evil, is the ſame which remained in *Adam* after his tranſgreſſion, and before the promiſe of the Meſſias, and ſtands in every man as a witneſs for God, whereby he ſhall be left without excuſe on the day of his righteous judgment; as is clear in the firſt and ſecond Chapter to the *Romans*, the Apoſtle ſpeaking of man enlightned with this light ſaith, *they do by nature the things contained in the Law*; let them improve to the uttermoſt this Law or light that God hath placed in them, it will lead them to obey the things contained in the Law they are under: *theſe not having a Law*, that is, not being under the miniſtration of a Law written outwardly, as the Jews had, *are a Law unto themſelves*, that is, have a Law or light in them anſwerable to that outward Law, which is a Law unto them; which ſhews

 the

the work of the Law written in their hearts, that is, the Law written in their Consciences, shews to them the moral Precepts contained in the outward Law, *their Consciences bearing witness and their thoughts accusing or excusing* one another; And thus the Apostle vindicates Gods righteousness in giving them up to all manner of uncleanness for not obeying this Law or light in the Conscience, and not Improving it to the manifesting to them the true God, because that which may be known of God is manifest in them, for the invisible things of him even his eternal power and God-head, are clearly seen by the things that are made; so that they are without excuse in changing the glory of God into an Image like to corruptible man: And this is that light which enlighteneth every man that cometh into the world, and this is its work and office, by the things that are made to manifest in man the invisible things of him that created them to wit, his eternal power and God-head, and to condemn them for their disobedience; and thus it was with *Adam*, this light in his Conscience discovered to him that he was fallen from God through his disobedience, and therefore condemned him in himself, for said he, I heard thy voice and was afraid, and hid my self: thus this light did its work, justified God and condemned him; but it left him there; he was not able by the uttermost improvement of this light to find out a recovery, out of that death he fell into through his disobedience; therefore the Lord in pointing out to him a remedy, doth not direct him to that light in his Conscience that shewed him his loss, to heed that in himself, as having power and ability in it through his obedience thereunto to have restored him, nor to light and power considered as distinct and apart from the flesh of the *Messias*, to be his deliverer, which should have been according to the tendency of this Doctrine; but promiseth him another kind of Saviour, another deliverer, which he made known to him in that great Gospel promise concerning the *Messias* to come in our flesh, *the seed of the woman shall break the Serpents head*: which wonderful transaction of the wisdome and love of God in sending his only begotten Son into the world, that whosoever believed on him might be saved, is therefore called by the Apostle *Paul*, *a great mysterie*, to wit, *God manifest in flesh, seen of Angels, Preached unto the Gentiles, and received up into glory*; which cannot be understood to be spoken, of the light and

and power, or God-head, which was in the man Christ, considered without respect unto and apart from the flesh the God-head was manifest in; for in that was included that great mysterie, to wit God manifest in flesh, *viz.* in the prepared body of the *Messias*; which cannot be applyed as spoken of the light that enlightneth every man that cometh into the world, without a strange, constrained wresting the words of the Apostle:

Secondly, And how could it be otherwise, but that the breach made by the first *Adam's* disobedience behoved to be repaired by the second *Adam's* obedience? which second *Adam* though in respect to his God-head is called a quickning spirit, yet in respect of his being man, born of the Virgin *Mary*, is called the Son of man; and therefore is no more an Allegorical, Mystical, or wholly Spiritual Christ, then the first *Adam* was an Allegorical, Mystical man: for the Apostle *Paul* thus argues; as by *one man's* disobedience many are made sinners, so by the obedience of *one man* Jesus Christ, the grace of God hath abounded to many: for as by the offence of *one* judgement came upon all men to condemnation, even so by the righteousness of *one* the free gift came upon all men to justification; mark, here is judgement upon all men to condemnation by one mans disobedience, and the Apostle doth not add as the remedy out of that condemnation, even so every man by his obedience to the light in his Conscience, or by the works of the spirit to be wrought in every particular man, comes the free gift to justification, but by the obedience of one man Jesus Christ, grace hath abounded, and the free gift to justification came, as by an obedience already done, a work already wrought by the man Christ Jesus; for consider, God had said to *Adam*, and because he is God, it could not be revoked, *in the day thou eats thereof thou shalt dye*; now this being no less then the just fruit of the first *Adam's* disobedience, the justice of God must stand firm in the execution of this Sentence, as well as the love of God in providing a remedy for man out of this death, the one could not confound the other, but both the one and the other behooved to stand inviolably; because God, as he is God, is just and righteous, as well as loving and full of compassion: here was therefore the wonder of this deliverance, man to be delivered by love, yet justice to be answered to the full: who could break through this stirred

up wrath and quench it with love, throw down this wall of Brass, pass through the deeps of the Law, the curse, sin and death, and fulfill, take away, abolish, and openly triumph over all these by a perfect obedience to the will of God? who could turn aside this flaming Sword, that stood every way in the hand of an Angel to keep man from access to the tree of life? who could have answered the requirings of love, that would restore man to life, and fulfill the requirings of wrath that would hold man captive in death, and yet satisfie both? surely none in Heaven nor on Earth, but *he alone*, mark, not it, light and power in the man Christ considered as distinct and apart from his man-hood, or body prepared, or the light enlightning every man that comes into the world; but *he*, who trod the Wine-press of his Fathers wrath alone, *he alone* who by the travel of his soul could satisfie the justice of the father; *he* alone, and none else then the very word, the love of the father must be this great undertaker, this strong *Sampson* to carry away those Gates and Bars that hindered mans return to God; and that not simply as the word, or God-head, considered as distinct and apart from the man Christ as he was the Son of man, born of the Virgin *Mary*, no more then the great streng'h that was in *Sampson*, considered apart from his body did overthrow the Philistines, and carry away the gates, posts and bars of *Gaza*; but *he*, *the word made flesh*, not the word alone, or the flesh alone, but Jesus Christ partaking of our flesh and blood, as being the Son of the Virgin *Mary*; this is *he*, the Lyon of the Tribe of *Judah*, who is found worthy and able to accomplish this great work; he is this *second Adam*, to stand in the place or stead of the *first Adam*, that by his perfect obedience to the will of his Father in *that one prepared body*, he might recover what was lost by the first *Adam*'s disobedience: and therefore this man (whom he calls our great High-Priest that is passed into the Heavens, Jesus the Son of God, our Lord that sprang out of *Judah*) because he continueth ever, (mark this man continueth ever) hath an unchangeable Priest-hood; wherefore he is able to save to the uttermost (mark this man is sufficiently able of himself through what he hath already done and suffered in his Crucified body, without the help of any thing to be wrought in us, so as to attone with God for us, to save to the uttermost) all that come to God by him, seeing he ever

liveth

liveth (mark this man ever liveth) to make interceſſion for them.

Thirdly, But further the worker of this Redemption could not be the light and power which was in the man Chriſt conſidered as diſtinct from his prepared body, neither the light enlightning every man that comes into the world, becauſe only as ſuch, he could not be like unto us, even ſin being excepted: And it behooved him who was mans Saviour, to be ſuch a High-Prieſt, who was touched with the feeling of our infirmities, wounded for our tranſgreſſions, as he ſaith himſelf, O fools and ſlow of heart to believe all that the Prophets have ſpoken, *ought* not Chriſt to have ſuffered theſe things, and to enter into his glory: therefore when he comes into the world, he ſaith, burnt offerings for ſin thou wouldſt not, but *a body* thou haſt prepared me, lo I come to do thy will O God, by which will we are ſanctified through the offering of the *body* of Jeſus once for all; as the Apoſtle *Peter* ſaid of him, *he* his own ſelf bare our ſins *in his body* on the Tree, as was Propheſied of him by *Iſaiah*, the Lord laid on *him* the iniquities of us all, the chaſtiſements of our peace were upon *him*: All which expreſſions ſo plainly ſpoken as having relation to the ſufferings of Chriſt in his *Crucified body* without us for us, cannot be ſo myſteriouſly allegorized as to be only underſtood as having relation to the woundings, grievings, ſtripings, quenchings, preſſings down of his ſpirit within us, or to any works of mortification wrought or to be wrought within us by his ſpirit; as if the chaſtiſements of our peace, the woundings for our tranſgreſſion, the ſtripes of our healing, were all to be tranſacted in our bodies, thereby to procure our Redemption and Reconciliation; every one for himſelf being left in every generation, to ſave, redeem and reconcile himſelf, through the offering up of a perfect obedience to the light in his Conſcience, and not to be ſaved and redeemed by the obedience of one man Jeſus Chriſt, in his *body* without us, by his woundings, and ſtripings for, and bearing off our ſins in his *body* that was hanged on a Tree, and offered up as the one perfect Peace-offering once for all; unleſs we condemn the Prophets and Apoſtles who wrote of all theſe things as only relating to the ſufferings of Chriſt in his Crucified body without the gates of *Jeruſalem*, as an offering for our ſins well pleaſing to the Father, that ſo through his blood, that

he

he shed upon the Cross he might obtain Redemption for us, because *without blood there was no remission*; and therefore were almost all the things by the Law purged with blood, even the blood of Bulls and Goats, and the like; which bloody Sacrifices under the Law, were types of the Sacrifice of the body and blood of Christ, and therefore pointed at, and were to give place to *him* the substance of them, as being that one, real, outward substantial Sacrifice once offered up for the sins of the world, that having the iniquity of us all in his Crucified body, as the Anti-type of that Scape-Goat under the Law, he might bear them away into a Land of forgetfulness; which a meer spiritual Christ, altogether light and power within, without respect to his Crucified body without, and so only an Allegorical Sacrifice of a mysterious body and blood in every man, and in every generation cannot (according to the plain naked truth as testified in the Holy Scriptures) be understood to be.

Therefore that man might have such a Champion, so capacitate to accomplish this Redemption, *the word was made flesh*; who although he became man which (actually) before he was not, yet he was not the less God; and though he was God, as he was ever, yet in the fulness of time he was not the less man, made of a woman; the word or God-head was not converted into flesh, but remained the word still; the flesh or man-hood was not by confusion of substance swallowed up into the word or God-head, but remained really flesh still; and so partaking of the substance of God being conceived of the Holy Ghost, and of the substance of man, being born of the Virgin *Mary*, he was really God and really man, in an wonderful mysterious union; as is clear in several expressions in the Holy Scripture concerning him: he saith of himself, I am the root and off-spring of *David*, as the root of *David* he is *David's* Lord, as the off-spring of *David*, he is *David's* Son: became in the form of a Servant, was a man of sorrows, acquainted with griefs, as he was man, yet he thought it no Robbery to be equal with God, the brightness of the fathers glory, the express image of his substance, because he was God, and thus who can declare his generation? for he was according to the words of the Prophet, *the man God's fellow*: he saith of himself, *I and the Father am one*, because he was God, he saith also of himself, *the Father is greater then I*, because

cause he was man: he is Jesus Christ, the same yesterday, to day, and for ever, without beginning or end of dayes as God, he is also Jesus Christ born of the Virgin *Mary* in the Town of *Bethlehem*, as man, and so had a beginning, as is testified by the Angels from Heaven, for unto you *this day* is born in the City of *David* a Saviour which is Christ the Lord: he is the word by which the world was made, yea of the Son it is said, thou Lord in the beginning, hast lay'd the foundation of the earth, and thus he is the wisdom and power of God, because he is God, but he is also the word made flesh that dwelt amongst us, my Servant, mine Elect, mine Anointed whom I have chosen, because he is also man; he said of himself, before *Abraham was, I am*; and he said truth, for he was God; *John* the Baptist testified of him, and his testimony is also true, *he comes after me*, for he was man; he said of himself to the unbelieving Jews, 7. *Joh.* 28. *Ye both know me and whence I am*, and in the 8. *Joh.* 19. *ye neither know me nor my Father*: for this great mysterie, *God manifest in flesh* (not the mysterie of Christ by his spirit in believers, as some groundlesly suppose, but) the mysterie of God in the flesh of Christ, or *God-man* mysteriously yet really united in that individual body of Christ prepared to do the will of the Father in, was that then, and is it now; which the wisdom and reason of man, could not, cannot comprehend, as *him*, our only Redeemer, in whom the work of our Redemption is already fully accomplished for us, as a work done *at once* in that *one Crucified body*; whereof nevertheless we are to have evidence in our selves through faith by the operation of the Spirit of Christ within us, not to redeem us, but to manifest in us that we are made partakers of Redemption in him already purchased for us: but consider a little further those words of the Apostle to the *Hebrews*, 2. 16. *he* took not upon him the nature of Angels, the same *he*, of whom he thus writes in the first Chapter the Son, the Heir of all things, the brightness of his Fathers glory; thy Throne O God, is for ever and ever, the Scepter of Righteousness is the Scepter of thy Kingdom; thou Lord in the beginning hast lay'd the foundation of the Earth, and the Heavens are the works of thy hands; of *him* he saith, *he* took not upon him the nature of Angels, *but the seed of* Abraham, and that not a strange mystical seed, wholly power, spirit and light within, according to the Doctrine

of

of some; but the very seed of the woman, not a spiritual seed of an Allegorical woman, and so a wholly spiritual, mystical, allegorical Christ, only a light within us, the spirit and power in the man Christ only; but being really born of a woman, he was the very natural, bodily Son of the Virgin *Mary*, who was espoused to a man whose name was *Joseph* of the house of *David*; not the spiritual seed of a strange mysterious *Mary*, but the very natural (not spiritual) seed of *Abraham*, the fruit of *David's* Loins (pray mark it) according to the *flesh* not according to the spirit; that so we might call him brother, which we could not do, were he wholly an allegorical, mystical, and altogether spiritual Christ, only a seed and light within us, and we the very natural posterity of *Adam* according to the flesh; but he became our brother; for as we the Children whom he came to redeem did partake of flesh and blood, he also our Redeemer took part of the same; and if it had not been so, there had been a monstrous disproportion betwixt the Redeemer and the Redeemed; unless their Doctrine may be received for truth, who to make this agreeable proportion betwixt the Redeemer and the Redeemed, assert, that the Redemption is of the light within every man that is burdened and oppressed; and that he that took on him not the nature of Angels but the seed of *Abraham*, is this light or seed within, so to be raised up within; but consider, is the light or seed, or Christ indeed under the Law, Sin, Death, Condemnation, and the curse that he needs to be redeemed or saved from these? and if in every man this seed or Christ is not saved, doth it remain for ever in some under Condemnation? O how contrary is this Doctrine, to the truth of the Gospel that speaketh thus; man formed to be the living Image of God, fell short of his glory, and through disobedience was separate from the life of God, in Soul, Spirit and Body, fell into darkness, death and the curse; and this was it or rather him that wanted Redemption, whom Christ came to redeem; 5. *Rom.* when we were yet without strength in due time, *Christ dyed for the ungodly*; scarcely for a righteous man will one dye, but peradventure for a *good man* some will even dare to dye; but while we were yet sinners Christ dyed for us before we either knew or sought after it: and therefore as the Children took part of flesh and

and blood, Chriſt took part of the ſame; and by bringing his God head into it, he Crucified and aboliſhed ſin, death, and the curſe out of it, and ſo preſents to God a juſtified, perfect people in himſelf; and this is that Redemption that is a myſterie, which by the principles of right reaſon cannot be diſcerned, but is ſeen by the light of the glorious Goſpel ſhining in our hearts.

But fourthly, had the light and power which was in the man Chriſt conſidered without reſpect unto and apart from his fleſh or manhood, and the light enlightning every man that comes into the world been the true Chriſt, mans only Saviour, Mediator and Redeemer, a Chriſt wholly ſpiritual and within, without reſpect to that prepared body he came to do the Fathers will in, then in vain gave all the Prophets witneſs unto *him* as the true *Meſſias*, the very Chriſt, even *Jeſus of Nazareth*, whom the Jews ſlew, and whom God raiſed from the dead, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins; as in 10. *Acts* 38. 43. And the expectations of the Holy men of old had been fruſtrate in waiting for the Redemption and Conſolation of Iſrael, through the *Meſſias* to come in our fleſh as the Prophets had foretold: 1. *Luke* 68. 70. and 2. *Luke* 25. 38. And the Miniſtration of the Apoſtles had been ſuperfluous, teſtifying how that theſe things which God before hand had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſo ſuffer, he had then fulfilled, in glorifying his Son Jeſus, whom the Jews delivered up in the preſence of *Pilate*, whom God raiſed from the dead, whereof they were witneſſes: 3. *Acts*. 13. 18. Yea, Chriſts own teſtimony of himſelf after his Reſurrection, ſhewing to his Diſciples, that according as it was written in the Law of *Moſes*, and in the Prophets, and in the Pſalms, that it behooved Chriſt to ſuffer, and to riſe from the dead the third day, that repentance and remiſſion of ſins ſhould be Preached in his name among all Nations beginning at *Jeruſalem*, was ſpoken concerning himſelf, and then fulfilled, 24. *Luke* 44. I ſay this teſtimony had been to no purpoſe: And indeed the purpoſe of grace hid in God from all eternity, and in fulneſs of time manifeſted through his ſending his Son into the world made of a woman, concerning that wonderful contrivance of mans Redemption through the incarnation or becoming man of the Son of God, *the word made fleſh*, were at one breath made void,

as to any necessity of the words so being made flesh, or of the true Christs bearing in his body the iniquity of us all, and rising again the third day, that remission of sins might be Preached in his name, that whosoever believed in him should be saved: The light and power of God (without all this ado) considered as distinct and apart from the body of our Lord Jesus Christ, and so the word it self simply, not the word made flesh, and the light enlightning every man that comes into the world, being the true Christ, mans only Saviour and Redeemer; and every man having in himself, a Christ within, a seed, a light, or measure of the pure eternal God, by turning whereinto, out of all sayings, writings, operations, or Christ without, it doth through obedience there unto destroy and purge out sin out of us, and so redeem and reconcile us to God; without respect to the word manifest in flesh, the mysterie of God in the flesh of Christ, as having already vanquished in his Crucified body, and buried in his grave, sin and death, and all powers that were against us for us, as this Doctrine teacheth. But I find an agreeing testimony betwixt the Prophets & Apostles witnessing to one and the same Christ, and *him* only to be the true Christ, our Lord and onely Saviour, even that same *Jesus of Nazareth*, who was born in *Bethlehem*, in the Country of *Judea*, in the dayes of *Cæsar Augustus*, whom the Jews Crucified, *Pontius Pilate* being then Governour of *Judea*; *In whom the fulness of the God-head dwelt bodily*: And there is not another. That Prophet *Moses* spoke of. 18. *Deut.* whom God would raise like unto him from among his Brethren, is 13. *Acts.* by the Apostle applyed to be understood of that same Jesus, whom the Jews delivered up in the presence of *Pilate*; light and power which was in the man Christ, considered as distinct from his man-hood, could not be *he* a Prophet like unto the *man Moses*, no more then light and power in *Moses* might have been esteemed *him*, that *Moses* to whom God appeared in the bush; and farther light and power in Christ, being words expressing the God-head that dwelt in him, could not be a Prophet like unto *Moses*, unless also *Moses* could have been reckoned not to have been a man.

That Propheſie of *Isaiah* in the 53. Chapter, is in several places of the New Testament applyed to be understood of Jesus Christ of *Nazareth*, 8. *Acts* 32. he was led as a sheep to the slaughter, as a Lamb

Lamb he opened not his mouth, 35 verſe, then *Philip* began at the ſame Scripture and Preached Jeſus; and he converted the Eunuch to whom he Preached to believe in Jeſus Chriſt, and that he of whom *Iſaiah* Propheſied was Jeſus Chriſt the Son of God, and ſurely *Iſaiah* did not Propheſie of the light in this Eunuch Conſcience to be the true Chriſt. In 8. *Mat.* 17. the words of *Iſaiah* are ſaid to be fulfilled in Jeſus Chriſt, ſaying himſelf took our infirmities and bare our ſickneſſes: 15. *Mark* 18. when Jeſus was Crucified between two Thieves, it is added, that the Scripture might be fulfilled ſaying, he was numbred among tranſgreſſors, 1 *Pet.* 2. 24. the Apoſtle repeats the Prophets words, applying them to Jeſus Chriſt whom the Jews Crucified, he his own ſelf bare our ſins in his body on the tree, by whoſe ſtripes we were healed: 12. *Joh.* 38. It is ſaid they believed not in him, that the ſaying of *Iſaiah* might be fulfilled, ſaying Lord who hath believed our report: theſe expreſſions cannot be underſtood to be ſpoken of the light and power in the man Chriſt conſidered as diſtinct and apart from his man-hood, neither of the light that enlightneth every man that cometh into the world; but are only applyed by the Apoſtles to have been ſpoken of Jeſus Chriſt as Son of man to expreſs his real exiſtence without us, and his ſufferings in his Crucified body for us: For light and power being words to expreſs his God-head, it cannot be ſo ſpoken of the Deity that it was Crucified between two Thieves, that it took our infirmities, that it was hanged on a Tree; without owning the Blaſphemy of ſuch who affirm that when Chriſt ſuffered death without the gates of *Jeruſalem*, the very God-head, to wit the light and power in the man Chriſt dyed alſo.

That light and ſalvation of the Gentiles Propheſied of 49. *Iſaiah* 6. I will give *thee* for a light to the Gentiles; it is not ſaid, I will give it, the light that enlightneth every man that comes into the world, for that was already given to every man as he came into the world, but it is I *will* give, ſpeaking of one to be given, that then was not actually given for a light to the Gentiles; accordingly in 13. *Acts.* 38. 47. this is ſaid to be underſtood of him, the man Chriſt Jeſus through whom they Preached forgiveneſs of ſins: that ſame Crucified Chriſt, whom they Preached as the only Chriſt to the Jews, is the very ſame Chriſt they Preached as

a light to the Gentiles; and we are not to underſtand this according to their ſtrange opinion, who affirm, that Chriſt was ſometime Preached as Crucified to the Jews, but more generally a light to the Gentiles; as if there were one Chriſt, to wit, a Crucified Chriſt Preached to the Jews; and another Chriſt, to wit, a light enlightning every man that comes into the world, to the Gentiles; nay, nay, Chriſt, the true Chriſt is not divided, he is one & the ſame both to Jews and Gentiles; the light to the Gentiles and the Crucified Chriſt is one and the ſame, even *Jeſus Chriſt of Nazareth*; according to the teſtimony of old *Simeon*. 2. *Luke* 27. he was a devout man, obedient to the light in his Conſcience, yet he waited for the true Chriſt, the *Meſſias* the Prophets ſpoke of to come, *he waited for the conſolation of Iſrael*; and it was revealed to him by the Holy Ghoſt that he ſhould not ſee death till he had ſeen the Lords Chriſt; light, power and ſpirit which was in the man Chriſt conſidered as diſtinct and apart from the *Meſſias* then to be born of the Virgin *Mary*, could not be *he*, the Lords Chriſt he looked for to come, becauſe through it in himſelf he waited the appointed time to ſee the Lords Chriſts; neither could the light in his Conſcience be *he*, the Lords Chriſt he was to ſee, becauſe having it placed in him as he came into the world, as alſo every man hath, he could not be ſaid to wait for a time, yet to come when he ſhould ſee it; Therefore when he had the *Child Jeſus* in his arms, not a myſtical or wholly ſpiritual Child, or Chriſt within him, in the myſterious arms of his ſoul only as inwardly ſeen by him; but that very *Babe*, whom his Parents, to wit, *Joſeph* and *Mary*, brought to the Temple, to wit, the place of worſhip at *Jeruſalem*, to do for him after the cuſtome of the Law of *Moſes*; *then* ſaid old *Simeon*, *now* (and mark, not before now, though he had in him the light enlightning every man that comes into the world, though he had alſo the Revelation of the Holy Ghoſt) *let thy Servant depart in peace, for mine eyes have ſeen thy Salvation, a light to lighten the Gentiles, and the glory of thy people Iſrael*; and *Simeon* ſaid unto *Mary* his Mother, *Behold, this Child* (mark this and fear, you that Preach up the light enlightning every man that comes into the world to be the true Chriſt, this Child, the Son of *Mary*, whom he had in his arms) *is ſet for the fall and riſing again of many in Iſrael*; leaſt you ſtumble on this ſtumbling ſtone: *Jeremiah* 23. 5, 6. Propheſieth of a *branch* to be raiſed

raiſed unto *David*, that ſhould be called the Lord our Righteouſneſs. *Iſaiah* 11. Propheſieth of a *rod* to come out of the ſtem of *Jeſſe*, a *branch* out of his roots, Chapter 9 of a *Child* to be born of the increaſe of whoſe government there ſhould be no end upon the Throne of *his Father* David: and in the 132. *Pſal.* it is ſaid, the Lord hath ſworn unto *David* in truth, of the *fruit of thy body* I will ſet upon thy Throne, I will make the *horn of* David to bud: all intimating that the true Chriſt, or *Meſſias* was to come of the *ſeed of David*; and hence the unbelieving Jews, though they rejected *him*, when come in our fleſh, yet they had a clearer ſight of *him*, the true Chriſt, the *Meſſias* whom they looked for to come; then they have who aſſert, that the light enlightning every man that comes in the world, is *he*, the true Chriſt; for they knew and confeſſed to this truth, 7. *Joh.* 42. *hath not the Scripture ſaid that Chriſt cometh of the ſeed of David?* they were not ſo wholly ignorant, as to ſay, hath not the Scripture ſaid that the light that enlightneth every man that cometh into the world is the true Chriſt, the *Meſſias*?

Therefore according to the teſtimony of the Prophets, *Jeſus Chriſt of Nazareth*, who was born in *Bethlehem* of the Virgin *Mary*, is *he*, that very ſeed and Son of *David*, Propheſied of to be the *Meſſias*, the true Chriſt, and not another; 1. *Luke* 31. the Angel ſaid to *Mary*, and behold thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his name *Jeſus*, mark, the light in her Conſcience is not this Son called Jeſus conceived in her Womb; ſurely that agreeth not to right reaſon; and *he* ſhall be great, and ſhall be called the Son of the higheſt, and the Lord God ſhall give him the Throne of his Father *David*, and of his Kingdom there ſhall be no end: although *David* the Son of *Jeſſe* is called the Father of the *Meſſias*, the true Chriſt being of his ſeed, yet *David* cannot be called the Father of the light that enlightneth every man that comes into the world; 1. *Luke* 67. And *Zacharias* filled with the Holy Ghoſt Propheſied ſaying, bleſſed be the Lord God, for *he hath viſited and redeemed his people*, and hath raiſed up an horn of *Salvation for us* in the houſe of his Servant *David*, as he ſpake by the mouth of his Holy Prophets; mark, he ſpeaks of a Redemption, Viſitation, Salvation that God had then raiſed in the houſe of *David*; which he ſpoke not in relation to the light enlightning every man that comes into the world, for that was in

every

every man already; but of *Jeſus Chriſt* then raiſed of *David's ſeed* to be an horn of Salvation for us; of him God ſpoke by the mouth of his Holy Prophets; and which of all the Holy Prophets ſpoke of the light enlightning every man that comes into the world as a horn of Salvation to be raiſed in the houſe of *David* for us: 13. *Acts* 22. I have found *David* the Son of *Jeſſe*, a *man* after my own heart, (not a myſterious *David*) of this *mans ſeed*, hath God according to his promiſe, raiſed unto Iſrael *a Saviour Jeſus*; O mark it, you who declare the Chriſt, the Saviour to be wholly ſpiritual, and only light within; the true Saviour, *Jeſus*, according to the teſtimony of this Apoſtle, is raiſed of the *man David's* ſeed, and there is not another, *Acts* 2. *Peter* ſpeaking of the Prophet *David*, ſaith being a Prophet, and knowing that God had ſworn with an oath to him, *that of the fruit of his Loins according to the fleſh*, he would raiſe up *Chriſt* to ſit upon his Throne, O that you would ſeriouſly conſider it! you who would have the light in the Conſcience to be the true Chriſt, the *ſpiritual ſeed of* Abraham and *David*, leaſt you be found to charge God with perjury, who hath ſworn to *David* that of the fruit of his Loins according to *the fleſh*, he would raiſe up Chriſt: Since therefore the true Chriſt is according to the fleſh (not ſpiritually) the Son of *David*, and ſince in the 110. *Pſal. David* in ſpirit calleth *Chriſt his Lord*, then to ſome I propoſe this queſtion, if the word alone, not the word made fleſh, and ſo only light and power and ſpirit within be the true Chriſt, how then is he *David's* Son, the fruit of his Loins according to the fleſh? And to others I propoſe this queſtion, if the true Chriſt be the fleſh alone, not the word made fleſh, and ſo the fruit of *David's* Loins according to the fleſh conſidered as diſtinct from his God-head which dwelt in him bodily, how then is he *David's Lord*? ſurely theſe men on either hand err not knowing the Scriptures, which do clearly teſtifie, according to that of the Apoſtle *Paul*, 1. *Rom.* 3. 4. Concerning Jeſus Chriſt, that he was made of the Seed of *David* according to the fleſh, and declared to be the Son of God with power according to the Spirit of Holineſs, by the Reſurrection from the dead; thus he is God-man in union, *David's* Son according to the fleſh, and *David's* Lord according to the ſpirit and power.

Conſider

Conſider the teſtimony of *John the Baptiſt*, who was ſent to bear witneſs who this true Chriſt was; *John* being asked whether he was the Chriſt or not? he anſwered honeſtly, plainly, not with doubtful or equivocating expreſſions, *I am not he*, neither I nor any light in me is he the Meſſias, the true Chriſt you look for; but being the witneſs and fore-runner of the true Chriſt (not of the light in his Conſcience) he ſaith, I knew him not, but he that ſent me to baptize, ſaid unto me, *upon whom thou ſhalt ſee the Spirit deſcend, and remaining, the ſame is he*: It is not ſaid, in whom with thy inward eye, thou ſhall ſee the nature of the Dove, that the light and power in that prepared veſſel, is he; for if ſo, then he might have ſaid of himſelf, I am he that ſpeaketh, as hath been boldly aſſerted amongſt us, under this mental reſervation, the body is but the prepared veſſel, the ſeed, the light, the nature of the Dove in me, is he, the Chriſt you look for; I witneſs the Son in me, the Father and Son is one, he thought it no robbery to be equal with God; ſo I witneſs equality with God: But is this a form of ſound words? which of all the Apoſtles who witneſſed Son-ſhip, Chriſt within, ſo ſpoke or wrote: But if this ſight of *Johns* had been only ſpiritual, of a Chriſt altogether light within, why not alſo myſtical water, a myſterious *Jordan*, and an allegorical *John*, to baptize this light within? But *John* that he might plainly witneſs who this true Chriſt, the Meſſias was, further adds, I ſaw, and bear record, *this is the Son of God*, even *he that comes after me*, yet is preferred before me, *for he was before me*; this (God-man in union, that was before him, yet came after him) is *the Lamb of God that takes away the ſins of the world*; the ſame that in the purpoſe of God was ſlain from the foundation of the world, and in the fulneſs of time made a Sacrifice once at the end of the world, not every year with the blood of others, for then he muſt often have ſuffered, but once by the Sacrifice of himſelf, not by a Sacrifice of obedience in our bodies in after generations, but by the one Sacrifice of his body; that we might be ſanctified through his blood, and might with boldneſs enter into the Holieſt by the blood of Jeſus, as by a new and living way which he hath conſecrated through the vail, that is to ſay his fleſh: this is the Lamb of God that takes away the ſins of the world, and this is the Chriſt, the Meſſias to whom *John* came to bear witneſs, and there is not another,

another, and his testimony of him is true, he is *the word made flesh.*

Consider the testimony of the Apostle *Peter*, 2. *Acts* 36. Let all the house of *Israel* know assuredly that God hath made that *same Jesus whom ye Crucified, both Lord and Christ.* *Acts* 4. 8. *Peter* filled with the Holy Ghost said unto them, be it known unto you all, and to all the people of *Israel*, that by the name of *Jesus of Nazareth*, whom you Crucified, whom God raised from the dead, even by him doth this man stand whole: this is the stone set at nought by you Builders (O mark this you who pretend to be Builders of the Church, returned out of the wilderness, and yet reject him, by Preaching and Printing up the light that enlightneth every man that comes into the world to be *he*) which is become the head of the corner, neither is there Salvation in any other; 5. *Acts* 30.31. *Jesus* whom ye hanged on a tree *him* hath God exalted to be a Prince and Saviour to give repentance to *Israel*, and forgiveness of sins: mark, no Salvation, no Repentance, no Remission but through faith in this Crucified, now exalted Christ, Prince and Saviour: 10. *Acts* 38. speaking of *Jesus of Nazareth* whom the Jews slew and hanged on a tree, to him (saith *Peter*) give all the Prophets witness, that through *his name* whosoever believeth in him shall receive remission of sins: surely then (if *Peter* may be believed) none of all the Prophets ever witnessed, the light enlightning every man that comes into the world, to be the true Christ.

Mind the testimony of the Apostle *Paul*: he saith of Christ, 1 *Cor.* 15. 8. how that after his resurrection he was seen of above five hundred brethren at once, then of all the Apostles, last of all he was seen of me also; now this Christ the Apostles all saw after his Resurrection, was not the light in their Consciences, a Christ altogether spirit and power within, for they testified that the same Jesus whom the Jews Crucified, God raised from the dead; and that he really appeared to them outwardly, consider what he said to them when he so appeared among them, why are you troubled? why do thoughts arise in your hearts, behold my hands and my feet, that it is I my self, a spirit hath not flesh and bones as you see me have: dare we venture to believe him upon his word of himself? however the Apostles saw and believed; and yet blessed are

they

they that have not ſeen, and yet have believed; and laſt of all *Paul* alſo ſaw that ſame Jeſus of *Nazareth* whom the reſt ſaw; 22. *Acts* 8. Jeſus appeared to him ſaying, *Saul, Saul* why perſecuteſt thou me; *Saul* anſwered who art thou Lord? the Lord anſwered, *I am Jeſus of Nazareth* whom thou perſecuteſt: conſider theſe words of our Lord; he ſaith not, I am the light and power that was in the man *Chriſt Jeſus of Nazareth*, conſidered as a part from his body, or man-hood; neither doth he ſay of himſelf, the light that enligh neth every man that comes into the world is Jeſus Chriſt; neither doth he ſay, I am he, who while I was upon earth was called among the Jews, Jeſus of *Nazareth*; but to manifeſt his preſent, real, outward, glorified exiſtence in his Fathers Kingdom, he ſaith, *I am Jeſus of* Nazareth, whom thou perſecuteſt: 9. *Acts* 20. he Preached Chriſt that he is the Son of God; and he confounded the Jews, proving that this is very Chriſt. 17. *Acts* 3. he reaſoned out of the Scriptures, that Chriſt muſt needs have ſuffered, and riſen again from the dead, and that this Jeſus whom I Preach to you is Chriſt: mark, he Preached Jeſus of *Nazareth* that appeared to him, who was Crucified by the Jews, riſen from the dead, and glorified bodily without him, to be the true Chriſt, and not the light that enlightens every man that comes into the world; he diſputed at *Athens* with certain Philoſophers, with whom he incountred, wiſe *Greeks*, men of great reaſon and underſtanding beyond others; but he ſeemed as a fooliſh fellow to theſe, a babler, a ſetter forth of ſtrange Gods, ſuch as their *right reaſon* could not comprehend, becauſe he Preached to them Jeſus and the Reſurrection.

Let the teſtimony of all the Apoſtles joyntly be conſidered in this matter; who being Gods choſen wi'neſſes to publiſh to the world who this true Chriſt was, we are either to receive their teſtimony as truth, or elſe we are to conclude that they appeared to cheat the world with a falſe teſtimony: 6. *Joh.* 69. *Peter* in the name of the reſt, ſaith to Chriſt their Maſter, *we believe* and are ſure that *thou art the Chriſt*, the Son of the living God; 16. *Mat.* Chriſt ſaid to his Apoſtles, but whom ſay you, that I the Son of man am? and this is the queſtion; who is this Son of man, the true Chriſt? whether the light that enlighteth every man that comes into the world, or *Jeſus of Nazareth* conceived of the Holy

Ghoſt and born of the Virgin *Mary*, whether light and power only, to wit the word alone, or the word made fleſh? *Peter* in the name of the reſt anſwereth the queſtion, *thou* (not *it*, light within only, but *thou* the Son of man who askeſt the queſtion, *thou* (*art the Chriſt, the Son of the living God.*

Laſtly, take Chriſts own teſtimony of himſelf, 4. *John* 25. he ſaith to the woman of *Samaria*, I that ſpeaks to thee am *he*, the Meſſias you expect: 9. *Joh.* 35. he ſaith to the blind man, whom he reſtored to ſight, thou haſt ſeen *him* (the Son of God) and it is he that talketh with thee; 14. *Mark* 26. the High-Prieſt asked him, art thou the Chriſt, the Son of God? a plain queſtion; ſpoke in reference to him, Jeſus of *Nazareth*, then betrayed into his hand, ſtanding before him at the judgment ſeat; he ſaith not, is the light, or ſeed or ſpirit, in thee the Chriſt? and I think Chriſts own plain anſwer ſhould determine this matter; and who dare give the Son of God the lye to his face, who anſwered to the High-Prieſt, *I am*: 8. *John* 25. he ſaid to the Jews, who asked him, who art thou? even the ſame I ſaid unto you from the beginning; he never varied or equivocated in his teſtimony of himſelf; he never ſaid of himſelf, that the light that enlightneth every man that comes into the world, or that light and power that was in that prepared veſſel or body, in which he came to do the will of his Father, conſidered as diſtinct from it, was he the true Chriſt, neither is it any where ſo written of *him*, *Jeſus Chriſt of Nazareth*, who is the Lords Chriſt, in any place of Holy Scripture from the beginning of *Geneſis*, to the end of the Revelation of *John*.

Thus having by a full, plain Scripture-teſtimony clearly manifeſted who the true Chriſt, our Saviour and Mediator is, even *Jeſus Chriſt of Nazareth*, who was conceived of the Holy Ghoſt, and born of the Virgin *Mary*, in the Country of *Judea*, above ſixteen hundred years ago, and that there is not another; and the manner of our Redemption and Salvation, to be through the works wrought in his Crucified body for us, by the operation of his ſpirit by faith to be witneſſed and evidenced within us; we are therefore either to believe this teſtimony of the Prophets and Apoſtles, and to acknowledge that they ſpoke the very truth of God in publiſhing this Doctrine, and conſequently that any other Doctrine from any ſpirit whatſomever not according to this Doctrine already publiſhed by them is out of the truth and ſimplicity

city of the Goſpel, and the publiſhers thereof to be in an error and ſo deceived; or elſe we are to own that the light that enlighteneth every man that cometh into the world, is he the true Chriſt, our only Saviour, and that the manner and method of Salvation and Redemption is through the operation or working of this light or Chriſt within, as we become obedient thereunto, without any reſpect had to a Redemption and Reconciliation already wrought for us in the Crucified body of Chriſt, as a matter of any neceſſity to us, thereby to purchaſe Salvation for us; and conſequently that the Apoſtles the publiſhers of that other Doctrine, were in a great error, and ſo deceived the world to whom they publiſhed their Doctrine; becauſe, I ſuppoſe none can be ſo ſottiſhly ignorant as to aſſert, that the light that enlightneth every man that comes into the world, is *he*, the Lord *Jeſus Chriſt of Nazareth*, a man approved among the people, whom the Jews hanged on a tree, and whom God raiſed from the dead above ſixteen hundred years ago, who is the Lords Chriſt; our only Saviour.

Now before I finiſh this diſcourſe, I have this to ſay in few words, firſt to him that ſaith he believes all that the Prophets and Apoſtles have thus teſtified concerning Jeſus Chriſt of *Nazareth*, that he is the Lords Chriſt, and our only Saviour, and that there is not another; who alſo own the manner and method that the wiſdom of God hath found out for our Redemption, as it is already wrought for us in the Crucified body of Chriſt without us? what will an Hiſtorical faith as of things altogether without, avail thee, while thou haſt not evidence within thy ſelf by a living faith of thy being redeemed through the Redemption that is in him; a flattering, Hypocritical extolling of Chriſt in his offices, as King, Prieſt, and Prophet, without thee, while thou denies him in the exerciſe of theſe offices within thee by the opperation of his ſpirit, is but a perverting the grace of God to licentiouſneſs; to be a Profeſſor of the words and writings of the Prophets and Apoſtles as recorded in the Holy Scriptures without, and not a Poſſeſſor of a meaſure of that ſpirit within, by and through which they ſo ſpoke and wrote, is but to have a name to be alive when thou art really dead: And that ſame *Jeſus of Nazareth* who was dead and is alive, whom thou pretends to own in words, to ſuch Name-Chriſtians as thy ſelf, that never did in any meaſure partake of his nature, will ſay one

day, *depart from me, I know you not*; if thou intends not to cheat thy own ſoul out of the benefit of this great Redemption already purchaſed in Chriſt, then ſatisfie not thy ſelf, till that be experimentally made effectual within thee, which Chriſt hath already done for thee in his Crucified body without thee.

Secondly, I ſay to ſuch as aſſert, that the light and power which was in the man Chriſt conſidered as diſtinct and apart from his body prepared to do the will of his Father in, and the light which enlightneth every man that cometh into the world, is the only true Chriſt, our Saviour and Redeemer, and that there is not another; and that this light or Chriſt in his people is the ſubſtance of all figures, types and ſhadows, fulfilling them in them, and ſetting them free from them; but *as he* is held forth in the Scripture-letter without them, and in the fleſh without them, he is their example or figure, that the ſame things might be fulfilled in them, that was in Chriſt Jeſus; and that man is redeemed, juſtified and reconciled to God through the opperations or works of this light, or Chriſt within them, as they are obedient to it, without reſpect to the ſufferings of our Lord Jeſus Chriſt in his Crucified body without us, for us, as neceſſary thereunto: how is it that you have forſaken the faith once delivered to the Saints, and ſo quickly turned aſide unto another ſtrange new Doctrine? how dare any man thus make himſelf equal with Chriſt, thus to expect in all righteouſneſs and perfect obedience to follow Chriſt, as held forth in the fleſh, that the ſame things might be fulfilled in thee, that was figured in him: canſt thou, O man, offer up the ſame obedience to the Father for the purging away of ſin, that he did? haſt thou the fulneſs of the God-head, thoſe treaſures of light, power and wiſdom within thee, that the man Chriſt had? canſt thou follow him into the perfection and glory of the Father, *without a Mediator*, as he did, by the ſame way of obedience? art thou able to bear in thy body the ſins of many? canſt thou in thy body ſuſtain the Sentence of the Law, encounter with principalities or powers of darkneſs? canſt thou lay down thy life for ſinners? canſt thou dye for thy enemies? though one might dare to dye for a good man, canſt thou dye for the ungodly? canſt thou bear our ſickneſſes, and take upon thee our infirmities? canſt thou willingly lay down thy life for the offences of others, and canſt thou by the power of the God-head in thee take

it

it up again? this and much more Chriſt did in obedience to his Father, and doſt thou think to come to God by doing the like? and not rather by believing in him who hath done all this for thee?

But tell us plainly, is that one Sacrifice of the Crucified body of our Lord, once offered to bear the ſins of many a patern and figure of things to be done over again in us, the blood without typifying life and ſpirit within? the firſt Tabernacle was indeed a figure, a ſhadow of good things to come, had nothing in it ſelf, but pointed to another, referring over to Chriſt, and ſhadowed out all to be in him; and this was its weakneſs, and emptineſs, and therefore thoſe Sacrifices could not make him that did the ſervice perfect as pertaining to the Conſcience; But in the fulneſs of time Chriſt being come, an High-Prieſt of good things to come by a more perfect Tabernacle not made with hands, by his own blood once ſhed, and the Sacrifice of his Crucified body once for all, obtained eternal Redemption for us, and by that one offering he hath perfected for ever them that are ſanctified; Is therefore this Sacrifice ſo weak, ſo empty a thing, that it is a pattern and figure, having nothing in it ſelf, but as pointing to another, to wit this light enlightning every man? how are you thus miſerably beguiled, to Preach up the light enlightning every man that comes into the world for the true Chriſt! to cry up a light within, to cry down the blood without; to Preach him as an example, to caſt out the attonement; to ſpeak of him as a figure pointing at this light within as the abiding ſubſtance, to ſhuffle him out in the Sacrifice of his Crucified body on the Croſs, as the true ſubſtance and end of all ſhadows? But if you may bear to be ſpoken to, then know, that if you would indeed behold the glory of God, if you would indeed have acceſs to the Father of our Lord Jeſus Chriſt, then come down from the heights of your reaſon, and take ſhame to your ſelves and give glory to God; begin again at the ſimplicity of faith in a Crucified Chriſt, to ſee your ſelves in him dead and buried and raiſed again; to believe your Redemption to be already finiſhed, the Law, Sin and Death aboliſhed, in his Crucified body without you, though but in part, in meaſure revealed in you by his ſpirit; whereby through faith in him, you wait to have the evidence and witneſs within your own ſouls, that you are ſharers in and made partakers of the Redemption that is in him for you: for whoever thinks

thinks to find Redemption, Juſtification and Reconciliation with God through the works wrought within himſelf by what light or ſpirit ſoever, excluding what God hath already wrought for him in the Crucified body of Chriſt; Like as he who thinks to have Redemption and Reconciliation with God through the works wrought in the Crucified body of Chriſt without him, excluding the opperations of the ſpirit of Chriſt within him, ſhall both equally fall ſhort of their high expectations.

But if any ſhall ſay to me, doth not this Doctrine lead to a Chriſt a far off, at a diſtance, wholly without us, and a Redemption wholly without us? I anſwer nay; therefore conſider the Doctrine of the Goſpel, that ſpeaketh thus, the word deſcended and took part of our fleſh and blood, dwelt among us, and ſo became our Brother; thus he is a Chriſt near us, wrapped up in our very fleſh and blood, the ſeed of the woman, ſo not a ſtrange far off Chriſt, but made of a woman, made under the Law, made ſin for us, that we might be made the Righteouſneſs of God in him: thus in our fleſh he aboliſhed ſin, death, and the curſe, and every thing that was againſt us for us: And further, Chriſt being glorified, came down in ſpirit into our perſons, and left us not comfortleſs; he that was with us in the miniſtration of his fleſh, when he was lifted up, and bodily glorified in his Fathers Kingdom, and ſo as to his outward preſence removed from us, came into us by the miniſtration of his ſpirit, not to redeem us, for that he did for us in his Crucified body, but to manifeſt in us the Redemption already wrought for us, and thereby to gather us up into his Redemption, Salvation, glorious reſt and victory purchaſed by him for us, witneſſing to our ſpirits that he is ours, and we are his; conſider in the next place that Doctrine that ſpeaketh thus, that Chriſt took on him our fleſh, not our ſin and judgment, that he dyed at *Jeruſalem* as a figure or example, to aboliſh the ſhadows of the Law, to publiſh the univerſal tender of Salvation to them that followed him, the light in their Conſciences in all his Righteouſneſs, not as a Sacrifice to purge away ſin, to bear the iniquity of us all in his Crucified body, only thereby pointing out to us the way, how by our obedience to the light in our Conſciences to redeem our ſelves in every generation; and ſo ſetting up the Law, Sin and Death again to be ſuffered for, ſatisfied and done away by our obedience

dience within; And declaring the light that enlighteneth every man that cometh into the world to be the only Chriſt, and ſo not our brother like unto us, ſin excepted: Now if there be any room left in you to receive the teſtimony of the Prophets and Apoſtles, then put both theſe Doctrines to the tryal of the Holy Scriptures, and thereby judge which of theſe holds forth Chriſt as nigh or afar off.

But if the words of the Apoſtle *Paul* be objected, *though we have known Chriſt after the fleſh, yet now henceforth we know him ſo no more*; for anſwer, let the words of the Apoſtle to the *Hebrews*, 9. *Heb.* 26. 28. be conſidered, and it will clearly take off this objection: there is a twofold coming of Chriſt there teſtified of; *once in the end of the world hath he appeared to put away ſin by the Sacrifice of himſelf*: thus was the Law, ſin and death charged upon his Crucified body, who being in reſpect of his God-head, the power and wiſdom of God, could not be held by them, and therefore rent them off from him upon the Croſs, buried them in his grave, triumphed over them in his Reſurrection; and thus aboliſhed, and purged away ſin out of the ſight of God; and this was his firſt coming, and thus we are not to know him again after the fleſh: But there is another coming of Chriſt ſpoken of in the 28. verſe, *unto them that look for him ſhall he appear the ſecond time without ſin unto Salvation*; this ſecond coming cannot be underſtood (as ſome ſuppoſe) of his coming in his people by his ſpirit, the Comforter, which he promiſed to ſend after his being glorified; for thus he was already come in them who wrote of and waited for this his ſecond coming: and (mark it) that ſame *he* of whom he thus ſaith, he once *appeared* to purge away ſin by the Sacrifice of himſelf, of that ſame *he* it is thus added; *he ſhall* appear the ſecond time without ſin unto Salvation; ſpeaking of a coming of his to be in time to come: that ſame Crucified now glorified Chriſt, who once came in his body to condemn and take away ſin, ſhall come again the ſecond time without ſin unto Salvation in great Majeſty and glory to gather all his Saints together with himſelf: And that the Apoſtle *Paul* had this hope in him, is clear, in that he ſaith, *having given us the earneſt of his ſpirit, therefore we are confident, that while we are at home in the body, we are abſent from the Lord*; and hence *he deſires to be diſſolved that he may be with Chriſt, which is beſt of all*;

all; that his vile body may be faſhioned like unto Chriſts glorious body: and laſt *Revel.* 22. the Lord ſaith, *I come quickly*, and *John* who had witneſſed his coming in ſpirit, ſaid, *even ſo come Lord Jeſus*; as of a coming yet to be. It is in love and bowels of compaſſion that I thus plead with you that you may be delivered out of this myſterious ſnare, of denying the Lord that bought us, ſetting the light that enlightneth every man that comes into the world, to be the true Chriſt and our only Saviour; Becauſe Name-Chriſtians abuſe this Crucified, now Glorified Chriſt by their licentiouſneſs, while in words only they pretend to own him, will you pretending to rebuke them, wholly reject him, denying him to have any real, outward, individual, glorified, bodily exiſtence in his Fathers Kingdom; which muſt neceſſarily be ſo, if the light that enlightneth every man that comes into the world, be *he* the true Chriſt? what if he ſhould ſay to ſome or all of you, *I am Jeſus of Nazareth*, whom you reject and deny? Surely it is too hard for you to kick againſt the pricks: Is this the heights of thoſe great attainments ſome pretend to be wrapped up in, after ſo many miniſtrations you ſay that you have paſſed through, as low and carnal, to reckon it a poor, low thing to believe in the Lord Jeſus Chriſt of *Nazareth*, as your only Saviour, and for Redemption already wrought in his Crucified body for you, by his ſpirit to be witneſſed within you for Salvation? And is this Chriſt, this Saviour, and this manner of Salvation and Redemption ſo very a contemptible thing, and therefore to be accounted but the old beggarly ſtuff of the profeſſors? Conſider, do you not alſo in this condemn the Prophets and Apoſtles who were the publiſhers of this truth? But tell plainly, do you not alſo reckon them Low and carnal in their day, and ſo ſpeaking of a Crucified and Glorified Chriſt without them, and Redemption through him, witneſſed by his ſpirit within them? O be adviſed, while it is yet to day, and ſearch the Holy Scriptures, if it be not below you ſo to do; and be you aſſured that if any Man or Angel from Heaven under pretence of whatſoever light or ſpirit in Heaven or on Earth, within or without you, ſhall point you to any other, then this Crucified, and now glorified Jeſus of *Nazareth*, for Chriſt, Saviour or Mediator, he leads you from the new and living way that God hath conſecrated, unto the old and deadly gate of going to God without

out a Mediator, wherein you cannot enter and live.

But are you more wiſe then God in this matter? are you aſhamed, or do you ſcorn to be beholden to this Crucified Chriſt, that was hanged on a tree for Salvation? is it therefore too ridiculous, too fooliſh a thing in your account? I ſay to you in the words of the Apoſtle, hath not God made fooliſh the wiſdom of this world, the Jews require a ſign, the Greeks ſeek after *wiſdom*, but we Preach *Chriſt Crucified*, unto the Jews *a ſtumbling block*, and unto the Greeks *fooliſhneſs*, but unto them that are called both Jews and Greeks, Chriſt the wiſdom of God and the power of God: this Crucified Chriſt was a ſtumbling block to the Jews; hence they juſtified themſelves in rejecting him, *doth not our Law ſay that Chriſt abideth for ever, thou ſayeſt, the Son of man muſt be lifted up*; and this Crucified Chriſt was fooliſhneſs to the wiſdom and reaſon of the Greeks, therefore they ſaid, *what will this babler ſay, he ſeems to be a ſetter forth of ſtrange Gods*, becauſe *Paul* Preached to them Chriſt and the Reſurrection.

However to conclude, know you aſſuredly (though probably it may ſeem to be of little or no value with you, who ſuppoſe your ſelves not to need it, but to find acceſs to the Glory of the Father without this man Chriſt Jeſus our Mediator, who ever liveth to make interceſſion for us) had not *the word been made fleſh*, had not this ſame Crucified and now bodily glorified *Jeſus Chriſt of Nazareth* partaked of fleſh and blood, and ſo been really a man, conſiſting of ſoul and body, and ſpirit like as we are, ſin being excepted, being alſo really God, and ſo through the power of his Godhead in the fleſh, he ſo took part off, broke down the partition wall, blotted the hand writing of Ordinances, and triumphed over Sin, Hell, and Death, and all the powers of darkneſs that were againſt us, for us, we, even *Adam* and all his poſterity had been for ever held captive in death, notwithſtanding of that light which enlighteneth every man that cometh into the world; and our uttermoſt improvement of it for our deliverance, through our obedience thereunto, excluding *him*, and what he did and ſuffered for us, without us; But our Lord Jeſus of *Nazareth* is riſen, he who was dead and is alive, and lives for ever; bleſſing, honour, power, and glory be to him that ſitteth upon the Throne, and to the Lamb for ever.

O Consider in the fear of the Lord, before it be too late, and before the day of your visitation be over, the words of our Lord to the unbelieving Jews, who of old rejected him, *If you believe not that I am he, you shall die in your sins*; If he that despised *Moses* Law, dyed without mercy, how much sorer punishment shall he be thought worthy of, that hath trod under foot the Son of God, and counted the blood of the Covenant an unholy thing, as the blood of any ordinary man or beast.

Lastly, you who believe this same *Jesus of Nazareth*, to have testimony given by such a cloud of witnesses, as God was in union, the word made flesh, to be the Lords Christ, the true Messias not only Saviour, Redeemer and Mediator, and that there is not another; and who believe that he hath already purchased Redemption, Reconciliation, and Justification for you through grace he did and suffered in his Crucified body without you, without respect to any work wrought or to be wrought within you by any light whatsoever; and nevertheless will come by the operation of his spirit within you, you may have evidence in your selves through faith in him, that you are Justified, Redeemed and Reconciled; you who are not hurried in a preposterous zeal for that sole sacrifice of the Crucified body of Christ, pretending to be brought nigh to God through the death of the Mediator, excluding the operations of the spirit of Christ within you, upon the one hand; neither with the high-flown fancies of some professors of Christ within you, the conceptions and works of his spirit, without any reference to God through a Saviour or a perfect obedience to the will of God in his Crucified body, excluding the death of the Mediator on the other hand; but the sacrifice of his Crucified body for you, and his active and passive obedience to his Fathers will in that body that was hanged on a tree about fifteen hundred years ago, without you; for who justifie the harmony that is between the perfect Redemption, Justification and Reconciliation already wrought by Christ in his Crucified body without you, for you, and the Revelation of him within you, whereby through faith in him, you have evidence in your selves, clear and made partakers of the Redemption. To you I say, be not too hasty from him who hath called you into the grace of Christ, unto another Gospel, through their high swelling words who would pervert the Gospel of Christ, but having such a High Priest over the house of God, hold fast the profession of your faith without wavering: And the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep through the blood of the everlasting Covenant, perfect you in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever, and ever. *Amen.*

THE END.

Page 4. l. 25. r. *observing*. p. 10. l. 12. r. *as it*. l. 16. r. *speaketh*. p. 16. l. *confusi*. l. 17. r. *confuse* p. 19. l. 29. r. *cannot*. l. 31. r. *manifested*. l. 5. r. *did*. p. 17. l. 6. r. *purchasing*. l. 36. r. *were*. p. 18. l. 33. r. *self*. l. 38. r. *time*. p. 27. l. 8. r. *the*.